

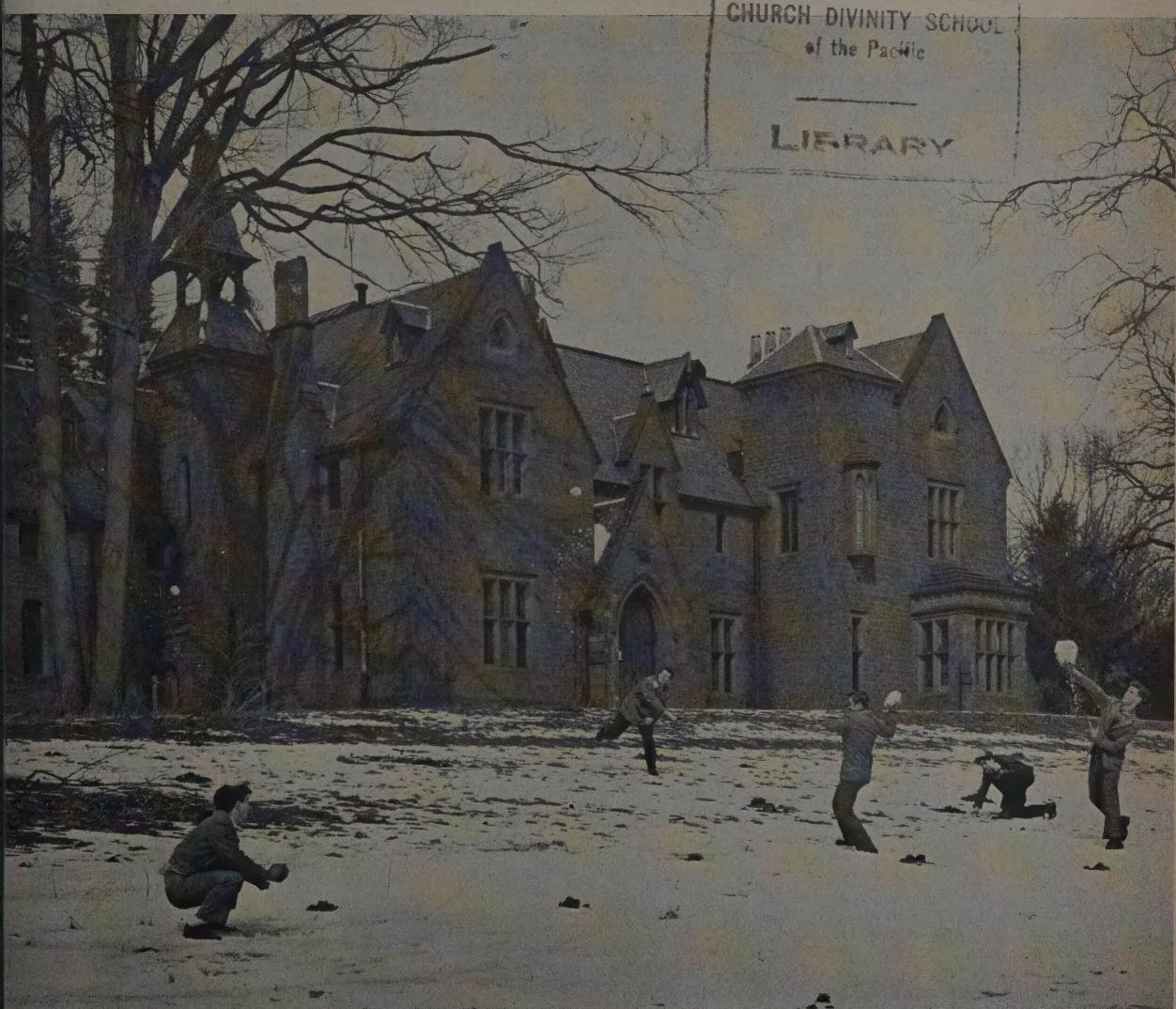
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April 30, 1950

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



A DREAM COME TRUE

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A C U NEWS

Vol. XI, No. 3

Newspaper of the American Church Union of the Episcopal Church

April, 19

ACU NEWS

Newspaper of the American
Church Union of the
Episcopal Church

Vol. XI, No. 3

April, 1950

Editor

The Rev. Frank Damrosch, Jr.
St. Paul's Rectory, Doylestown, Penna.

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**NOTE: ABOVE ADDRESSES ARE THOSE
OF A.C.U., NOT THE LIVING CHURCH.**

FROM THE EXECUTIVE DIRECTOR

Father duBois reports that the response to the announcement of plans to open an A.C.U. office in New York and of his acceptance of the post of Executive Director of the A.C.U. has been most gratifying. There has been a noticeable increase in memberships being received and he is greatly heartened by the many letters of congratulation and of good wishes which he has personally received. He writes that he sincerely feels that there are great days ahead for us.

By the time that this issue is printed in *THE LIVING CHURCH* and the re-prints reach our subscribers and members, the New York office will be functioning. From now on all correspondence on A.C.U. matters should be sent to Fr. duBois at the New York address given above. All business pertaining to the A C U NEWS should also be addressed to Fr. duBois, with only correspondence relating to editorial matters going to the editor.

While Fr. duBois will at once enter into a program for expanding the membership of the A.C.U., it would give great impetus to the entire effort and provide needed finances for the initial phases of the work, if EACH AND EVERY MEMBER would try to enroll at least ONE new member right away. Simply send the name and address to the New York office, with a remittance payable to The American Church Union. Life memberships are \$100. Yearly memberships are \$10, \$5, \$3, or \$2, according to the desire and ability of those enrolling.

VALLEY FORGE CONFERENCE

Valley Forge Conference for young people: 15 to 26 years at the Valley Forge Military Academy, Wayne, Pa., beginning with supper Sunday, June 25, and closing after breakfast, Saturday, July 1. Total cost, including registration, \$20.00. Send for folder to Wm. P. S. Lander, Rosemont, Pa. Registration is limited to 150 young people. The Rev. Lincoln Taylor, O.H.C., Chaplain. The Rev. James L. Whitcomb, Dean.

CHECK YOUR ADDRESS

If the address on your copy of the A C U NEWS is incorrect, please return the envelope, with the proper correction, to the New York office.

PACIFIC NORTHWEST CHAPTER

The new officers of this active group are: President, Arthur G. Neitz, Olympic National Building, Seattle, Washington; Vice-President, Col. David S. Lawson, 121 Ford Ave., Bremerton, Washington; Secretary-Treasurer, Miss Jane E. Williams, 121½ 24th Ave., South Seattle 44, Washington.

A regional standing committee has been formed for the purpose of increasing memberships, forming new chapters, and other activities. The Rev. Canon Poland H. Miller is regional chairman and Mr. Ray G. Hale, former president of the chapter, is regional organizing secretary. Inquiries about forming new chapters, securing members, etc., can be obtained from either of the above. Canon Miller's address is 1551 10th Ave., N., Seattle, 2; Mr. Hale's is 3208 Lake Dell Drive, Seattle 22. This committee will concentrate on regional work, leaving it to the chapters to handle local activities. Plans are under way for new local chapters in Portland, Oregon, and Vancouver, B. C.

The Pacific Northwest Chapter has been in existence for a little over two years and has already achieved substantial results. They have had outstanding speakers at their meetings, among them being Bishop Bayne, Fr. Vincent Gowen, Chaplain Cochran, Dr. Herbert Gowen, Fr. Webb, Fr. Oliver, Mr. Ivan Merrick, Jr., Canon Miller, Fr. Rogers, and Fr. Markgraf. The chapter made an outstanding contribution to the success of the Catholic Congresses last September. With the co-operation of the Bishop and the Dean of the Cathedral, the great services were held in that edifice and the Pacific Northwest was given the opportunity of hearing the Bishops from abroad. The chapter also promoted a very successful retreat at Camp Huston.

At the last annual meeting of the chapter Mr. Hale, then retiring as president, expressed some views about the future activities which are not only interesting in themselves but should stimulate others to emulate what that group is doing. After speaking of the importance of fostering parochial missions, he added, "If we believe in the Catholic faith, then we believe in the mission work of the Catholic Church; and, if we believe that our Episcopal Church is part of the one Holy Catholic Church, then it is not only just our duty by prayer and example to help keep the Episcopal Church strong in the faith, but to work with all our power in bringing all people into loving fellowship with God and their fellow men." Mr. Hale continued by making a strong plea for the retreat movement, urging support of the retreat next summer and the necessity of having a permanent retreat house in that region. Mr. Hale closed with a warning of the danger to Catholic groups in becoming isolated. "An isolated Catholic," he said, "is an absolute impossibility." That, of course, is one of the prime reasons for the existence of the A.C.U. Linked together, as we are, NO group of Catholics can become isolated.

TRACTS

The Church Literature Association of English Church Union can supply a number of tracts and other publications of great value in teaching the faith. The John Bunyan and Abbey series of tracts can be used to great advantage, even though they occasionally refer to the English scene. Garlick, our Chairman of Religious Education, reports that he has found THE STATIONS OF THE CROSS FOR CHILDREN and THE CHURCH IN THE OLD TESTAMENT, by Fr. Hebert, especially good. These are 3d each. A year's subscription, to THE CHURCH OBSERVER, the official paper of the Church Union, costs 4s.

Send orders or requests for catalogues to The Church Union, Church Literature Association, 6, Hyde Park Gate, London, S. 7, England.

CHRISTIAN SOCIAL RELATIONS

In a previous issue of this paper we reported that the Social Action committee of our mid-west province, was sending out a questionnaire. Here is an interesting report on the result:

Q. 1—Is our disordered society probable? or incurable?

One-hundred twenty-one answers—Cable: 83, Incurable: 22, No Answers: Both: 3(!).

It was surprising to find even so many who think our society is deathly sick. Certainly the great bulk of mankind has such notion, and in this respect most Churchmen are no different from anybody else. The question has not even been asked let alone answered. The whole matter has simply been assumed, with conscious liberation. Inevitable Progress is largely automatic. (This in itself is socially symptomatic, dying cultures are unaware that they are dying.)

Q. 2—Is our world disorder chiefly due to faulty persons? or faulty principles?

One-hundred twenty-one replies—Person: 20, Principles: 62, Both: 28, No Answers: 2.

Most of us, one-half, are clear in our minds that our world's way of life is wrong principle; that it is not enough, as so often heard, to say "Change the person, and you change society." Being a selected group that deals in dogma, we are more inclined to distinguish between people's heads and the ideas they have in them. The answers to questions 1 and 2 do reflect the lack of unanimity of a clear answer on the part of Churchmen in the face of the world's separate situation. The single greatest agreement is among the two-thirds who evidently think our present society is basically all right, and needs only correction. The belief in inevitable progress has eaten deep into the Church than is realized. No one should wonder that the world pays so little heed to the Church, in the light of the varying answers.

We Have God

TO THE EDITOR: I am sending a copy of a sermon I preached last November about our Centenary. Also a copy of my last letter to the diocese. Both the sermon and the letter will give you some idea of how the diocese is getting on.

I must confess the letter was meant for your consumption. I was deliberately over-optimistic. I confess I am only too often plunged into black despair on account of the heavy burden I bear these days. The financial situation for this diocese is decidedly grim. In spite of the amount of work we carry on—we have been getting a grant from the C.M.S. of only £1000 a year which covered everything evangelistic, pastoral, and educational, one 250 Churches, and a large number of schools. For our 160 Church workers in parishes, 80% of their stipends came from the faithful and only 20% from the C.M.S. grant.

This year the situation has changed entirely. Everything has gone up at least three times as the value of the pound has gone down. Therefore, instead of £4000, our grant this year is to be cut 25%, so that all we can possibly hope to get for the whole year is £3000, and we have been told we could not be too sure of that, as there is a possibility of a further cut before the year is out. What makes the situation more serious is the fact that the faithful for various reasons cannot give as much as they did last year. Yet with only £3000 from the C.M.S. it means 95% of our Church workers' salaries, instead of 80%, will have to come from the diocese. The diocese simply cannot do it, because our people now are poorer than ever. Unless friends come to our rescue, I do not know how I can look my clergy and ecclesiasts in the face. They are living in poverty, undernourished, and are almost starving.

Our schools are facing the same problem. Fewer students, less fees, their future uncertain. It is the same with our hospitals, and we have nothing to fall back on. But I forget, we have God. It is His work, and we have our friends, amongst whom is the pre-eminently the Living Church family.

In spite of everything, there is much to encourage us in this diocese. We have just ended a wonderful retreat for our

church wardens—seventy strong—all as keen as keen can be. I have been speaking to them for the last three nights on *Our Church*, how to love and cherish our Church, how to be loyal to our Church, and how to serve our Church.

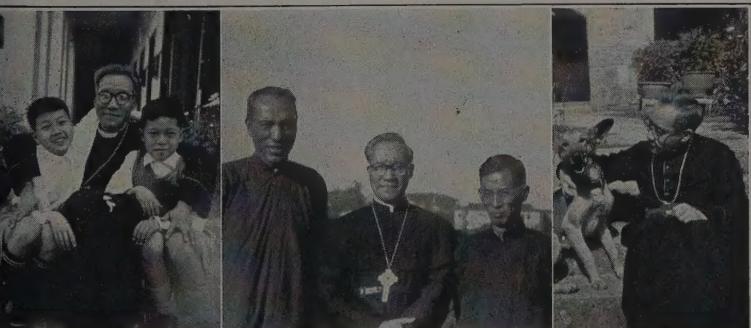
† MICHAEL OF FUKIEN.

Churchmen in Armed Forces

TO THE EDITOR: Ever since General Convention I have been trying to discover what happened to my proposed resolution regarding the status of Episcopalians in the armed forces [L.C., July 3, 1949]. All I can find out is that despite the fact that I arranged for its introduction into the House of Bishops, it never reached the floor of either house. Since the proposal was not defeated, but simply failed to get a hearing, those who are interested in the spiritual welfare of our communicants in service should exert themselves all the harder to make the Church realize the seriousness of the problem.

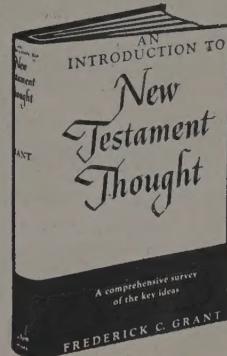
The half-way measures suggested by Chaplain Imrie [L.C., March 12th] will be of little or no help. An annual master list of names and addresses of our communicants in the army, navy, and air force would be out of date even before it could be compiled at 281. Moreover, locating our communicants by mail is no substitute for providing them with a priest of their own Church. And why should we be required to resort to inefficient and makeshift methods when the Roman Church is provided with the lists of its men by the services themselves, and allowed to maintain its own state-supported religious establishment in the armed services? The comparative size of the two religious bodies is no answer, because our constitutional guarantees of religious equality are for the benefit of minority as well as majority groups. And in the armed forces we are no more of a minority than the Jews. In my experience as a chaplain I never found more than one per cent of any unit of the Jewish faith, yet the Jews are placed in a separate religious category.

The only answer to the question of how properly to minister to our communicants in the armed forces is a separate religious category for Episcopalians, distinguishing us from Protestants as well as from Roman Catholics. That is, unless we really



BISHOP CHANG OF FUKIEN: With two of his sons, his archdeacons, and his dog.

New Testament Thought



Ready May 8

By FREDERICK
C. GRANT

HERE IS A DISCERNING analysis of the key ideas in the New Testament—an authoritative and thorough survey of a vital field which no writer with the benefit of recent critical discoveries has so comprehensively covered.

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Dr. GRANT is professor of biblical theology, Union Theological Seminary, and one of America's leading New Testament scholars.

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SOMEWHERE TO BE HAD

BY RAIMUNDO DE OVIES, (Price, \$1.50)

Written in the magnetic prose familiar to readers of Dean de Ovies' editorials in the Atlanta *Journal*, this book is a dissertation on happiness and how it may be had. Philosophy and humor intermingle in its eighteen practical chapters, with topics on God, Personality, Sex, and Freedom. The *Pulpit Digest* recommends its use "in young people's assemblies and among other groups desiring a thought-provoking discussion of live spiritual problems."

THE TREE OF LIFE

BY DAVID K. MONTGOMERY, (PRICE, \$3.00)

An "authentic spiritual voice that speaks to our need in this period of self-examination, self-discipline and self-dedication. *The Tree of Life* is unquestionably the finest and most lucid exposition on the Sacraments of the Church I have yet had the privilege of reading. In these studies the author successfully links together the Seven Last Words From the Cross and the Seven Sacraments of the Church."—*The Rev. Ernest W. Tilley*

WHEN THE DOCTOR SAYS IT'S NERVES

BY HENRY J. SIMPSON, (Price \$1.25)

"This useful booklet is from the pen of an Episcopal clergyman and experienced pastor known for his previous work, *The Pastoral Care of Nervous People*. Its purpose is to give understanding and help to those who suffer from emotional difficulties. Mr. Simpson writes simply and clearly of the origin of psychoneuroses and of the methods and attitudes which can effect cure. The religious and spiritual sources are stressed."—*The Witness*

THE SECRET WAY

BY JOSEPH WITTKOFSKI (Price, \$2.00)

"This little book has the advantage of being equally valuable as an essay on the *secret way* of the individual's journey back to God, and as a manual for meditation . . . The simplicity of his style and the wealth of example and illustration provided in each chapter, should recommend *The Secret Way* to teachers in the field of religious education, as well as to clergy and lay people generally."—*The Rev. Robert C. Hunsicker*

CHRISTIAN MARRIAGE

BY FLOYD VAN KEUREN, (PRICE, \$1.50)

In this *Handbook for Getting and Staying Happily Married*, "Dr. Van Keuren has packed an amazing amount of wisdom . . . wisdom not alone applicable to Christian marriage but to all human relationships. This book may be heartily recommended, for both the engaged as well as the married. The clergy will find it especially valuable as a basis for marriage instruction."—*The Living Church*

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LETTERS

believe that a Mormon elder is a proper substitute for one of our own priests because he happens to be a Protestant chaplain, and unless we believe that a Southern Baptist Communion consisting of passing around unconsecrated bread and grape juice is a valid substitute for the Holy Eucharist, because it is celebrated by Protestant chaplain. And this is the clear implication of the status quo. How can we expect men and women abandoned to the G.I. Protestant hodge-podge to have a loyalty to or respect for the Church when they return to civilian life?

There has been some confused thinking about the bearing of our official title on our status in the armed forces. While I agree that "Protestant" is one word too many in our legal title and would like to see it removed, I cannot see that it constitutes any barrier to attaining separate religious status in the army, navy, and air force. As Fr. Tittmann points out [L.C., February 5th] the official name of the Church and our status in the armed services are separate issues, and not to be confused. Churchmen may be divided over the matter of our name, but there can certainly be no issues of Churchmanship involved in removing our ministrations from a general category which includes Christians, Mormons, and Seventh Day Adventists. Any change in name may take years to accomplish. Our position in the armed services demands immediate attention and cannot wait on an issue of Churchmanship.

Why is it not possible for the House Bishops to take decisive action and open negotiations with the proper government authorities without waiting until General Convention of 1952? If we as a Church demand a separate religious category for our communicants and demand religious equality with the Roman Catholics and Jews, the authorities cannot well refuse our demands without abrogating the constitutional guarantees of religious liberty and equality.

(Rev.) FRANCIS W. READ,
San Luis Obispo, Calif.

Full Steam Ahead

TO THE EDITOR: Congratulations to you on your article "Full Steam Ahead" by William T. Kirk [L.C., March 26th.] As one who was also instructed by Ted Gannaway at Seabury House to me with vestries in Connecticut, I heartily endorse everything Mr. Kirk said. The section entitled "Was It Worth It?" really struck home, particularly his statement to what the program meant to him. I also feel that it marks a turning point in the affairs of our Church.

Truly, Ted Gannaway deserves all credit that can be given him. His ability, sincerity and enthusiasm surpass description. Could it be that miracles happen today?

To keep the Church's Program going full steam ahead, could we have more articles about it in the future? I am certain some of these 1100 trained men are going to have thrilling experiences to report.

ROBERT D. TERHUNE,

Hamden, Conn.

The Living Church

The Living Church

Established 1878

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical News Service and is served by leading national news agencies.

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Things to Come

1950 APRIL 1950		1950 MAY 1950											
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
							1	2	3	4	5	6	
2	3	4	5	6	7	8	7	8	9	10	11	12	13
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16	17	18	19	20	21	22	21	22	23	24	25	26	27
23	24	25	26	27	28	29	28	29	30	31			

April

Third Sunday after Easter.
Nationwide Corporate Communion of Youth.

May

St. Philip and St. James.
Convention of Colorado at Denver (also 3d).
Convention of Easton at Chestertown, Md.
Convention of Missouri at St. Louis.
Convention of Montana at Great Falls
(to 4th).
Convention of New Jersey.
Convention of North Carolina at Winston-Salem (also 3d).
Convention of Quincy at Galesburg, Ill.
(also 3d).
Convocation of the Virgin Islands (also 3d).
Convention of Indianapolis at Indianapolis, Ind.
Convention of Neb. at Kearney (also 4th).
Convention of New Hampshire at Keene.
Convention of Pennsylvania at Philadelphia.
May Fellowship day sponsored by United Council of Church Women.
4th Sunday after Easter.
Church of the Air, CBS, 10:30 AM, EST.
National Family Week (to 14th).
Convention of Olympia at Seattle (also 8th).
Convention of Washington at Bethesda, Md.
Conference on "the Church and War" at Detroit (to 11th).
Convention of Atlanta at Marietta (also 10th).
Convention of Bethlehem at Hazleton, Pa.
Convention of Central New York at Utica (also 10th).

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THIS WEEK

INTINCTION is going to be an important controversial subject for the next few years. This unfortunate fact became evident at the first post-Convention meeting of the Standing Liturgical Commission, held April 13th and 14th in Washington. At this meeting, the Commission reaffirmed its controversial opinion of 1945 that "intinction performed by the communicant is in no way contrary to the order of the service. No changes in the rubrics as they stand are necessary to make the practice permissible."

THE COMMISSION indicated that no other method is as yet permissible under the rubrics, but that it will study the history and practice of intinction and make "such recommendations for canonical or rubrical alteration as may appear necessary to the 1952 Convention."

THIS opinion, if it is taken seriously at all, will be a source of irritation to every school of thought in the Church. It will satisfy neither those who desire wholehearted obedience to the Prayer Book nor those who seek a mode of intinction which combines modern notions of hygiene with reverence. By prejudging this complicated problem, the statement greatly weakens the regard in which the Commission's future pronouncements on the subject will be held.

OTHER ACTION of the Standing Liturgical Commission will be reported next week.

ORDER has been taken for the consecration of the Rev. Wilburn C. Campbell as Bishop Coadjutor of West Virginia in St. Matthew's Church, Wheeling, W. Va., May 18th. Bishop Tucker, retired Presiding Bishop, will be the consecrator. Co-consecrators will be Bishop Strider of West Virginia and Bishop Goodwin of Virginia. Bishops Budlong of Connecticut and Pardue of Pittsburgh will be presenters, Bishop Sciaife the preacher, and Bishop Heistand the Litanist. The Rev. Messrs.

Walter T. H. Cripps and Charles R. Stires will be attending presbyters and the Rev. Frederick F. Bush, Jr., our West Virginia correspondent, will be deputy registrar. So you can count both in the service's being well registered, both in *The Living Church* and in the records of General Convention.

WE WISH we could be right all the time, but have found that the only way this can be done is to publish corrections of our mistakes. Accordingly, please note that the headmaster of Shattuck School, Faribault, Minn., is the Rev. Sidney W. Goldsmith, Jr.; the chaplain, the Rev. Joseph M. McKee. We had the wrong information in our list of schools published in last week's issue.

SPEAKING of last week's issue, if you found that red cover too gaudy, take it outdoors and look at it in daylight—it's really a nice, tasteful marmo. But under artificial light, it does look a little garish!

BEGINNING now, the address of *The Living Church* is 407 East Michigan Street, Milwaukee 2, Wis., as noted in an editorial in this week's issue. Come up and see us sometime!

A PREDICTED crackdown on religious orders in Hungary took place last week, according to Religious News Service, when the Communist-dominated government, charging that they were "used to shelter hostile agents, spies, and even murderers," announced that many of the monasteries are to be converted into workers' apartments, hospitals, and other social institutions. Some monasteries will be permitted to continue, doubling up their personnel with Religious from the places closed.

FROM a sardonic New Yorker at the luncheon after the consecration of Bishop Welles: "Why's the new Bishop running all around the room talking to people — doesn't he know he's already elected?"

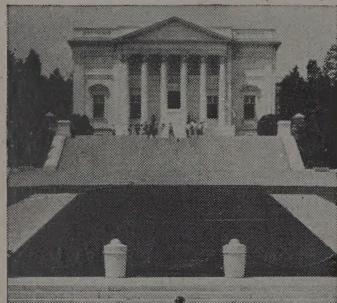
Peter Day.

- Convention of Delaware at Dover (also 10th).
Convention of Fond du Lac at Fond du Lac, Wis.
Convention of Iowa at Keokuk (also 10th).
Convention of New York at New York city.
Election of Suffragan.
Convention of Newark at Newark, N. J.
Convention of Pittsburgh.
Convention of Rochester at Rochester, N. Y. (also 10th).
Convention of Southern Ohio at Cincinnati (also 10th).
Convention of Southern Virginia at Portsmouth.
Convention of West Virginia at Huntington (also 10th).
10. Convention of East Carolina at Elizabeth City, N. C. (also 11th).
Convention of Lexington at Lexington, Ky. (also 11th).
Convention of Western North Carolina at Hickory (also 11th).
Convention of Northern Indiana at Plymouth.
12. Convention of Vermont at Brattleboro (also 13th).
13. Diocesan chairmen of laymen's work, provinces I, II, III. Seabury House.
14. 5th (Rogation) Sunday after Easter.
15. Rogation Monday.
Convention of Albany at Lake Placid (also 16th). Election of Suffragan.
16. Rogation Tuesday.
National Commission on College Work. Seabury House.
Convention of Connecticut at Hartford.
Convention of Long Island at Garden City (also 17th).
Convention of Rhode Island at Providence.
Convention of Springfield at Fekin, Ill. (also 17th).
Convention of Western Massachusetts at Fitchburg (also 17th).
17. Rogation Wednesday.
Convention of Maine at Portland.
18. Ascension Day.
19. Convention of Erie at Erie, Pa., (also 20th).
21. Sunday after Ascension.
22. Convention of Harrisburg at Harrisburg, Pa. (also 24th).
Convention of Southwestern Va. at Covington (also 24th).
24. Convention of Virginia at Richmond, Va. (also 25th).
Whitsunday.
Whitsun Monday.
26. Whitsun Tuesday.
Opening of Evergreen Conference (to September 6th).
Ember Day.



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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



The Desire to Love



CHILDREN are naturally loving, but their love is not skilled. Their outgoings and reactions are so elemental that the slightest clumsiness or stupidity by adults may thwart or distort them.

Small children have a quick interest in living things, especially in smaller children, babies, and pets. This seems to be nature's way of drawing out their developing, innate capacities. We were made for fellowship, and this experience need not be artificially created, but arises from the deepest springs that are within the human heart.

In a certain state prison one of the convicts had caught a mouse, had kept it concealed in his cell, and had fed it with crumbs brought from the mess hall. He trained it, lavished all his starved affection on it. It was the one thing he loved, the one thing in a drab and meaningless existence for which he lived. One day another prisoner stepped on the mouse, and the owner, normally a mild man, attacked the killer in a ferocious and bloody fight. He had lost the one thing for which he was living.

THE SPRINGS OF LIFE

We must all have something to love. Indeed, we only learn to love by loving. For love is of God: it is the life force itself. There are, indeed, certain surface desires: to know, to achieve, to possess, to be accepted, to be secure. But when these have found partial satisfaction, there remains the deepest urge of all—to love. If it is not turned happily toward other lives, this force may turn inward upon self. There is no love so terrible as self-love. We were made to love others, to direct all the forces and talents of our lives toward others. This deepest desire is truly the fountain of all other desires. Well directed, truly developed, it may color and correct all the others, gathering them into its great stream. (Try thinking through the ways in which curiosity, acquisitiveness, adventuresomeness, etc., may be profitable and developing experiences when touched by affection.) To love gives reason, motive for all the rest. All life falls into place, all our natural forces move smoothly, when the great tide of life finds its goal in loving.

Clearly, one of the splendid opportunities and duties of the Christian teacher

is to direct and develop this life force. We want our boys and girls to become lovers of people and of God. Fortunately, the tides of life are all set that we need only provide for their expression. How can this fact be utilized in our teaching? Not by any calculated scheme, it is true, yet the teacher can employ it by a large understanding and sympathy. The loving teacher calls on love. Or, the teacher who is aware of his weakness—that he is not by nature a loving person—can strive the harder to avoid the moments of annoyance and friction, and to care more for each child. Some critics feel that the great St. Paul with all his dynamic understanding of the Faith, and his terrific drive, was himself well aware that love was not his strong point. But he came to understand himself. In his analysis of love, in the classic I Corinthians 13, he brings other talents under the greatest.

THE TEACHER IS TRANSFORMED

We have often reminded ourselves that teaching is the most developing and transforming of all human experience. Teachers learn the most. And on this point many may find the clue to a change in their whole approach and attitude. This does not call for sentimentality, but truly directed love. *We can love what we should love.* Otherwise the divine command, "Thou shalt love the Lord . . . and thy neighbor," is meaningless. We can control the tides of our emotion increasingly, by inward consent. And we can guide others to the same motivation if we are aware of the need.

In the priest's words from the altar, "Lift up your hearts," we have a clue to the Church's method. We can direct people's attention, and start their emotional response. We cannot lift up the heart of another, but we can help him by encouragement and example.

Is this only another way of saying that the teacher with real reverence and love for God can start the same love in the hearts of his pupils? A touch of cynicism or flippancy in the teaching will spoil this. It is the teacher's evident attitude toward God that is contagious. And we can direct our children's thoughts toward God in planned moments, once we begin to see.



The Living Church

NO.
18

THIRD SUNDAY AFTER EASTER

GENERAL

PISCOPATE

Consecration of Bishop Welles

vested with the ring and chimere that belonged to his grandfather (the Rt. Rev. Edward Randolph Welles, first Bishop of Milwaukee), the Rev. Edward Randolph Welles, dean of St. Paul's Cathedral, Buffalo, N. Y., was consecrated fourth Bishop of West Missouri in Grace and Holy Trinity Cathedral, Kansas City, Mo., April 19th.

The Presiding Bishop, the Most Rev. Henry Knox Sherrill, D.D., was consecrator, assisted by Bishop Spencer of West Missouri (retired) and Bishop Howell of Maryland as co-consecrators. Standing presbyters were the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, and the Rev. Carroll Emerson, rector of St. Paul's Church, Norwalk, Conn.

The sermon was preached by Bishop Irene of Olympia. Bishop Scaife of Western New York was epistoler, with Bishop Fenner of Kansas as gospeler.

Bishop Ivins of Milwaukee and Bishop Lewis of Nevada were the presenting

bishops. The litanist was Bishop Armstrong, suffragan of Pennsylvania, and the precentor, Bishop Pardue of Pittsburgh.

The testimonial was read by the Rev. Earle B. Jewell, rector of St. Andrew's Church, Kansas City. William A. Moon, junior warden of St. John's Church, Springfield, Mo., read the evidence of the election to the diocese of West Missouri. Evidences of ordinations were read by Allan Baxter, vestryman of St. Paul's Cathedral Church, Buffalo, and by Robert B. Hillyard, senior warden of Christ Church, St. Joseph, Mo.

The Rev. Edwin W. Merrill, senior priest of the diocese of West Missouri and secretary of the Standing Committee, read the consents of the standing committees, and Bishop Jones of West Texas, president of the Province of the Southwest, read the consents of the bishops. Captain William L. Pryor, Jr., U.S.N., read the certificate of compliance.

Assisting in the imposition of hands were bishops Kirchoffer of Indianapolis, Mallett of Northern Indiana, Gardner of New Jersey, Matthews (retired) of

New Jersey, Scarlett of Missouri, Nichols of Salina, and Luxton of Huron.

The Rev. L. Russell Foster, rector of Grace Church, Lockport, New York, acted as chaplain to the new bishop. The Rev. Alfred L. duDomaine, rector of St. Philip's Church, Joplin, and the Rev. John Vernon Butler, rector of Trinity Church, Princeton, N. J., acted as chaplains to the Presiding Bishop.

The master of ceremonies was the Rev. Richard M. Trelease, rector of St. Paul's Church, Kansas City, assisted by the Rev. James S. Allen, rector of Christ Church, St. Joseph.

The registrar was the Rev. John H. Fitzgerald, secretary of the House of Bishops and registrar of General Convention, and rector of Christ Church, Brooklyn.

The pectoral cross was presented by Laurance Staples, of St. Paul's Church, Kansas City, who acted on behalf of the laymen of the diocese. The ring was presented by Bishop Welles' brother, Samuel Gardner Welles, associate editor of *Time* magazine.

Dean Sprouse officiated at the enthronement and presented the new Bishop with the pastoral staff.

The mitre was placed upon the head of the new Bishop by Bishop Spencer, and the cope was placed upon his shoulders by Bishop Matthews.

The cassock and rochet, which the Bishop wore, had been presented by the women of the diocese through their parish organizations.

Music for the occasion was sung by the cathedral choir of men and boys, with Mrs. E. S. Billings as organist and choir-master.

The offering of money was presented to Bishop Welles for his Discretionary Fund.

In addition to diocesan and visiting clergy and lay officials of the diocese, representatives of various religious, civic, and academic groups were given places in the procession.

Because of the cathedral's small seating capacity, only three per cent of the communicants of the diocese were allowed admission. Since the services were both broadcast and televised, receiving equipment was set up in various parish halls and churches throughout the city to accommodate those unable to gain admission to the cathedral.

Immediately after the services, Bishop



NEW BISHOP OF WEST MISSOURI: With Bishop Spencer and Dean Sprouse.

Welles returned to the sanctuary of the cathedral to bestow his blessing upon several hundreds of people.

A luncheon for the new Bishop, and Mrs. Welles, for visiting bishops, clergy, and lay officials was served in the Hotel President.

Among the luncheon speakers was Bishop Luxton of Huron, representing the Church of England in Canada, who said that there was only one liturgical omission in the service—an omission that he had also noticed at his own consecration. He then went on to describe the English Coronation Rite [which roughly parallels the Consecration service], and pointed out that this contained a form for the coronation not only of the king, but of the queen as well. . . .

A public reception for Bishop and Mrs. Welles was given in the William Rockhill Nelson Gallery of Art later in the afternoon.

Bishop Smith of Iowa

The Rev. Gordon V. Smith was consecrated Bishop in the Church of God for the diocese of Iowa on April 20th, in St. Paul's Church, Des Moines, Ia., of which he had been rector for six and a half years prior to his election to the episcopate.

The consecrator was the Most Rev. Henry Knox Sherrill, D.D., Presiding Bishop of the Church, and co-consecrators were Bishop Whittemore of Western Michigan, and Bishop Roberts of South Dakota.

The presenters were Bishop Randall, retired Suffragan Bishop of Chicago, and Bishop Welles, who was consecrated Bishop of West Missouri the previous day.

The epistoliter was Bishop Horstick of Eau Claire, and the gospeller Bishop Daniels of Montana.

The preacher was Bishop Brinker of Nebraska.

Bishop Mallett of Northern Indiana was litanist and Bishop Gesner, Coadjutor of South Dakota, read the consents.

Horace Van Metre, of Waterloo, Ia., chancellor of the diocese, was reader of the evidences of election; the Rev. Elmer E. Johnson, rector of St. Luke's Church, Des Moines, and secretary of the convention, was reader of the evidences of ordination; and the Rev. Charles J. Gunnell, rector of Christ Church, Waterloo, and secretary of the standing committee, was reader of the consents of the standing committees.

The attending presbyters were the Rev. Phineas M. Casady, rector of All Soul's Church, Berkeley, Calif., and the Rev. LeRoy S. Burroughs, rector of St. John's-by-the-Campus, Ames, Ia.

The Rev. John M. Fitzgerald, rector of Christ Church, Brooklyn, N. Y., and registrar of the House of Bishops, was

present to serve as registrar of the consecration.

Master of ceremonies was the Very Rev. Russell K. Johnson, dean of Trinity Cathedral, Davenport, Ia., assisted by the Rev. James H. Dew-Brittain (retired), the Rev. Jesse D. Griffith, the Rev. Theodore J. Schneider, and the Rev. Robert W. Kem.

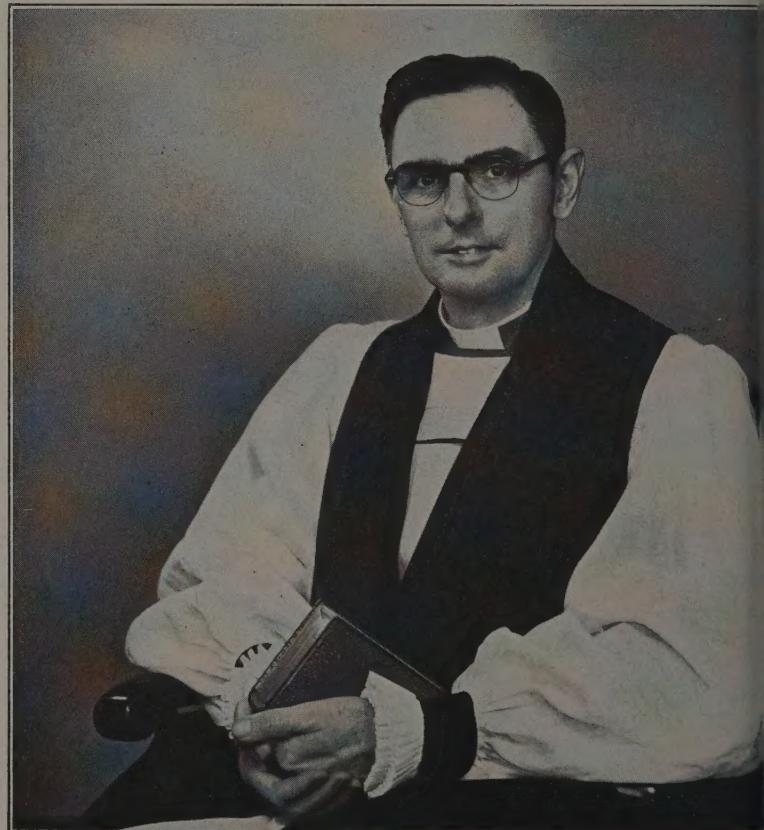
Visiting Bishops included Bishops Bayne of Olympia, Gesner of South Dakota, Kirchoffer of Indianapolis, and

luncheon. This was followed by a reception in the episcopal residence.

Bishop Smith is a native of Kalamazoo, Michigan, and had served as priest-in-charge of St. James' Church, Albion, Mich., and rector of Grace Church Ponca City, Okla., before coming to Des Moines in 1943.

Bishop and Mrs. Smith have two children, Gordon J., 11, and Melinda seven.

Bishop Smith is the sixth Bishop



THE RT. REV. GORDON V. SMITH: *He was consecrated sixth bishop of Iowa on April 20th at St. Paul's Church, Des Moines.*

also Scaife of Western New York.

The Woman's Auxiliary of the diocese of Iowa presented the Bishop-Elect with his episcopal robes; the clergy of the diocese gave him his ring, and the Episcopal Men of Iowa, a layman's organization, gave him his pectoral cross.

Preceding the Consecration, which began at 10:00 AM, there was a celebration of the Holy Communion at 7:30 AM, with the Rev. LeRoy S. Burroughs, celebrant, assisted by the Rev. Charles Gunnell and the Rev. Francis B. Shaner, of St. Thomas', Sioux City.

After the consecration, a large number of churchpeople and others gathered to congratulate the new Bishop at a

Iowa. Previous Bishops were the Rt. Rev. Henry W. Lee, 1854-1874; the Rt. Rev. William S. Perry, 1876-1898; the Rt. Rev. Theodore N. Morrison, 1899-1929; the Rt. Rev. Harry S. Longley, 1929-1943; and the Rt. Rev. Edward Lindsey Haines, 1944-1949.

Dean Shires Elected Suffragan

The Very Rev. Henry Herbert Shires, D.D., dean of the Church Divinity School of the Pacific since 1935, has been unanimously elected Suffragan Bishop of the diocese of California. The election came on the first ballot at an adjourned session of the

90th annual convention of the diocese of California, meeting at Grace Cathedral, San Francisco, April 19, 1950. Dean Shires was nominated by the Rev. John Compton Leffler, D.D., rector of St. Luke's Church, San Francisco, president of the standing committee. Seconding speeches were made by Mr. Albert C. Agnew, chancellor of the diocese, Mrs. Norman B. Livermore of Ross, member of the standing committee, and by the Rev. Henry M. Shires, D.D., rector of Christ Church, Alameda. There were no other nominations. The Rev. Dr. Shires was born in Troy, New York, June 7, 1886. He was graduated from Cornell University in 1908 with the degree of M.E.; was graduated from General Theological Seminary in 1911; received the degrees of B.D. from General Theological in 1912 and S.T.D. in 1941, and the degree of D.D. from the Pacific School of Religion in 1935. He was vicar of St. John's Church, Bernardsville, N. J., from 1911 to 1913; rector of Christ Church, Jerome, Ariz., from 1913 to 1915; rector of St. Luke's Church, Prescott, Ariz., from 1915 to 1918; rector of Christ Church, Alameda, Calif., from 1918 to 1935.

FINANCE

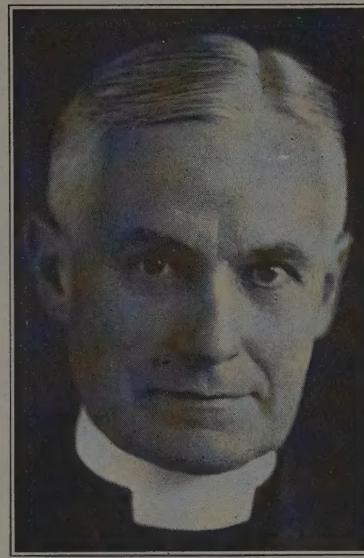
New Church Foundation

Projects in every area of the Church's work, if they need financial assistance, will be eligible for consideration by the new Episcopal Church Foundation [L.C., April 23d].

On the day the formation of the foundation was announced, April 14th, its president, Pierpont V. Davis, said "Our aim in the new Foundation is to provide a channel through which supplementary funds may flow from those who have the means and a strong social and spiritual consciousness."

The Presiding Bishop who is chairman of the board of the foundation said that the basic objective of the Church must always be a more effective ministry and that its needs over the next decade are, therefore, conceived essentially in terms of a larger, better trained, better equipped and better paid clergy. These needs, said Bishop Sherrill, estimated for 10 years, amount to 18½ million dollars.

George Whitney, president of J. P. Morgan and Co., and a vestryman of St. John's of Lattingtown, Locust Valley, N. Y., is treasurer of the new Foundation. Edwin S. S. Sunderland of Davis, Polk, Wardwell, Sunderland, and Kiendl, resident of St. Luke's hospital and a vestryman of St. James' Church, New York, is secretary. Mr. Davis, of Harriman, Ripley, and Co., is a vestryman of Trinity Church, New York.



DEAN SHIRES: CDSP since 1935.

RURAL WORK

A Small Town Church

The Rev. Clifford L. Samuelson surprised the opening session of the National Episcopal Conference on Rural Work by revealing that more than half of the Episcopal churches in the U.S.A. are in towns of less than 10,000, according to a recent study.

The Conference, under the auspices of the National Council's Division of Town and Country (of which Fr. Samuelson is Executive Secretary), met at St. Paul's Church, Salt Lake City, Utah,

April 11th through April 14th. The Rev. Mortimer Chester, rector of St. Paul's, acted as host.

Meeting simultaneously in Salt Lake City were the Joint Commission on Town and Country Work, and the Rural Workers' Fellowship, which held its annual meeting.

The Conference was attended by nearly 70 delegates from almost every diocese and missionary district in the U.S.A.

Fr. Samuelson gave four objectives for town-country work:

1. To provide a pastoral ministry, and the sacraments, to people in Rural America, containing in our program all types of Christian Education methods and procedure.
2. To evangelize and win to Christian conviction and Church membership the unchurched in rural America.
3. To serve the people and community by bringing Christian witness to all aspects of rural life.
4. To extend, establish, develop, and strengthen organized work of the Church in all town and country areas.

JOINT COMMISSION ON RURAL WORK

The Joint Commission elected as its chairman Bishop Horstick of Eau Claire. The Rev. Clifford Samuelson was reelected secretary. The Commission approved the suggestion that a small advisory committee of town-country church leaders be appointed by National Council to assist the Division of Town-Country in an advisory capacity and to meet upon call of the Executive Secretary of the Division of Town and Country.

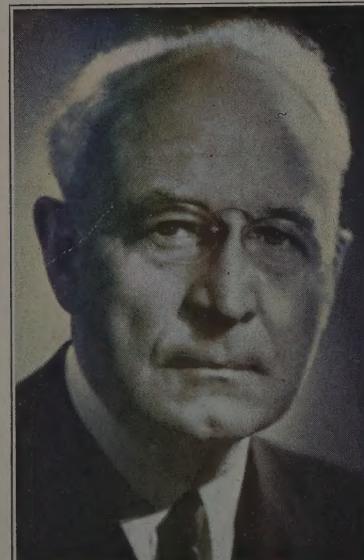
RURAL WORKER'S FELLOWSHIP

The annual report showed that membership continues to grow, and is at an all-time high. Financial stability was evident in the treasurer's report. Favorable approval was given to the present policy of the organization in its endeavors to promote fellowship and spiritual growth among its members.

One of the highlights of the three days was the announcement at the Holy Communion service Friday morning of those who were chosen to receive the coveted Rural Fellowship Award for eminent town-country work. The awards this year were presented to: Bishop Peabody of Central New York, the Rev. Richard Price of Dillon, Montana, the Rev. Canon Ernest B. Smith of Blaine, Wash., the Rev. William Christian of Oneida, Wis., and Wilbur Cochel of Roanridge, Mo. Appropriately engraved parchments containing the respective citations were presented to the men.

New officers elected:

Secretary-treasurer, Mrs. John Philbrick; to Board of Directors for three years: Rev. Dargan Butt, Rev. Shelby Walhall.



PIERPONT DAVIS. Aim: 18½ million dollars.

WALES

Translation

The Bishop of St. Asaph, Dr. W. T. Havard, was named by the Electoral College of the Church of Wales to succeed the late Dr. D. L. Prosser as Bishop of St. David's.

As Dr. Havard's translation leaves the see of St. Asaph vacant, this will necessitate another meeting of the Electoral College.

Dr. Prosser, who had been Archbishop of Wales, died February 28th [L. C., April 2d].

CHINA

Worship—First and Last

At the opening service of the Fukien synod (December 4th to 11th), the new Fukien Prayer Book was used for the first time.

At the concluding service the Rev. Wong Siong Seng, whose church and house in Kienyang had been destroyed, his people scattered and many of them made homeless, was advanced to the priesthood by Bishop Chang.

Achievements of the synod included the adoption of a policy of keeping the medical work, so far as possible, on a wholly Christian basis:

"We must from henceforth employ as far as possible only practicing Christians who are loyal members of our Church. Where this is not possible, then we must employ only Christians of other churches who are faithful and willing to cooperate."

A similar policy was adopted for the schools, with the proviso that, where the employment of Christians was not possible, the non-Christians employed should at least be in sympathy with the Church's ideals.

In order to fit the Church's educational program into that of the new government, the synod recommended that the Church's schools pay special attention to manual labor and production, social service, and vocational training.

As a step toward greater emphasis on the importance of religious education, the synod, despite the shortage of funds, decided to have a full-time secretary for the Board of Religious Education, his title to be concurrently Secretary for Religious Education and Secretary for Rural Service. (The diocese is made up mostly of rural people, and the new government is much interested in rural service.)

The lay representatives of the synod sent in a petition asking the synod to reconsider the whole question of the salaries of clergy and other church workers, as these representatives felt that the



AFTER AN ORDINATION: In cope and mitre, Bishop Chang, with his father-in-law, Bishop Ding (retired assistant Bishop of Fukien) at his left (regarded by Chinese as place of honor). Directly behind Bishop Ding is the Rev. Wong Siong Seng, who was advanced to the priesthood at the closing synod service, December 11, 1949.

stipends were inadequate. A committee was appointed to deal with the question.

Another matter which engaged the attention of the synod was the approaching 100th anniversary of the coming of the Church to Fukien. It was decided to hold a full synod, if possible, next year and to have the commemoration in connection with that.

The 100th anniversary is also to be a year of dedication, in which the diocese will offer itself to God for another 100 years of evangelism. Offerings are to be taken throughout the diocese for evangelistic work.

The 100th anniversary is also to be marked by repairing Christ Church Cathedral, which is in a bad state of disrepair. The synod voted to ask every member of the Church in the diocese to give three catties of rice next year for the repair of the mother church.

The synod decided that the primary importance of worship must be upheld:

"Whatever else we may have to give up, to cling to this one thing as the beginning and end of all our work—the source of all our inspiration and power. In all the changes and chances of this age, to continue all over this diocese our act of adoration and worship. And so we thank God for the coming out just at this juncture of the new edition of our Prayer Book—the handbook which gives the material and norm of our worship. Whatever happens, we know that with our Prayer Book

in our hands, we shall under God's protection continue to worship Him in spirit and in truth, so that our whole life may be one act of worship."

POLAND

Rome-Soviet Agreement?

Vatican officials are said to have greeted with considerable caution a report from Warsaw announcing that a Church-State agreement has been reached between the Communist-dominated Polish government and the Roman Catholic Church in Poland.

The Warsaw report stated that the reputed agreement was signed by three officials of the Polish government and an equal number of representatives of the Polish Council of Bishops. The six Church and State leaders belonged to a joint commission set up last summer to discuss "difficulties" between the Church and the Polish regime.

News of the agreement came as a surprise in Rome since relations between the Polish government and the Church have seemingly become increasingly strained in recent months, with all hope of reconciliation apparently abandoned.

If true, the agreement would mark the first time a Soviet-controlled government has succeeded in reaching an accord with the hierarchy of a solidly Roman Catholic country.

[RNS]

FACULTY CHURCHMEN

By Adelaide Douglas Simpson

Associate Professor of Classics, Hunter College of the City of New York

SUPPOSE there were some Christians on the faculty, but I never heard any of them say anything in ass to betray the fact," wrote a college professor* in 1947 of the university where he had received his first degree. Not two years later, in February 1949, one forty members of college and university faculties were betraying the fact of their Christian allegiance by attending a conference for faculty Churchpeople sponsored by the National Association of Faculty Episcopalians and the Provincial Committee on College Work.

That conference was held at Vassar, and on February 3d to 5th, 1950, a second and longer conference was held, this time at Bard College. Men and women from Bard, Barnard, Columbia, Hobart, New York University, Princeton, Rutgers, Vassar, Wells, West Point, and other institutions of higher learning in the Second Province spent a mid-winter weekend considering their joint responsibilities as Churchpeople and as college teachers, scholars and administrators.[†]

The first conference had shown that those present were deeply concerned with the double problem of informing faculty thinking with Christian presuppositions, and with the extent and urgency of student need of a living Faith. The 1950 meetings, therefore, had two dissimilar but related goals, the articulation of their Faith for and by the faculty, and their response to student need. The opening address by President Edward C. Fuller of Bard was a scientist's confession of faith, expressed in terms of his answer to the student question, "Is there

any room for God in modern concepts of science?" President Fuller said that science shows life evolving from the simplest forms to those of great complexity; in the more complex forms such factors develop as recognition of mutual aid, ability to control environment and ability to exercise inner control. Such things must be considered as happening by chance or mechanical necessity unless there is acceptance of ultimate purpose—that is, of God.

HUMANISM: THEOCENTRIC AND ANTHROPOCENTRIC

Two sessions of the conference were devoted to a paper on Christian Humanism by Prof. Whitney J. Oates, Chairman of the Department of Classics at Princeton. Dr. Oates holds that "humanism" is a description of the authentic Christianity which can be at the base of faculty Christian activities, whether teaching, administration, contacts with students or research. Theocentric humanism was sharply distinguished from the anthropocentric humanism revived in the present century as a reaction against naturalism. Humanism is in the central tradition of Christianity; it results from the fusion of the Hebraic concept of man as *imago Dei* with the Greek concept of

* Prof. (now the Rev.) Chad Walsh, *The Church Review*, November, 1947.

† It is important to note that at this conference a committee of Faculty members was elected for the purpose of developing a Provincial Association of Faculty Episcopalians.

man as possessing an intellect capable of grasping Truth.

Discussion of this part of the paper dealt with departures from the central Christian tradition into such extremes as Calvinism on the one hand and the Trappist ideal on the other. In view of the infinite variety of human beings, not all extremes are heretical; holiness (here translated as psychosomatic unity) is the Trappist goal, pursued within the central tradition. Heretical extremes are seen in Barth, for his tendency to deny the historical process wherein God works with creatures, in Brunner for his anti-intellectualism, in Luther and again in Barth for their desire to break with the Church, the central tradition.

The second half of the paper was given to St. Augustine as an exemplar of Christian humanism. As a background Dr. Oates swiftly outlined Plato's theological concept of the Ideas. According to this, man can apprehend but not exhaust the reality of Beauty, Goodness, Courage, etc.; and further, for all individuals there is a tension between the present Impermanence and the eternal Permanence. Augustinian thought is an open system, inviting free inquiry; all reality is connected and there is a functional relationship between all its parts; man is made in the image of God and reflects the Creator. The reconciliation of Grace and Free Will is effected in the three steps, *posse peccare, posse non peccare, non posse peccare*; of his own will man can choose God, but unaided by Grace, his will is inadequate. Problems of what we call God's foreknowledge and God's providence are solved by co-ordinating the Platonic concept of time as existing only within creation (and so within history) with the Hebrew concept of time and history as full of God.

The heart of St. Augustine's teaching lies in the contrast of *amor sui* and *amor Dei*, applicable not only to individuals but to the community as well and to the State. In short, Augustinian humanism contains all three elements of a genuine religion, the institutional and historical, the intellectual and reasonable, the mystical and intuitive.[‡] Discussion touched on the timelessness of great art, and passed on to knowledge as inner experience, and to the essential quarrel of philologists and philosophers, those who describe and those who coördinate knowledge. The philologist's temptation is Faustian, to consider knowledge in itself as power; the Christian must coördinate religion and humanism in modern life, must face the heresy of regarding persons and things without reverence, must specifically face the question

(Continued on page 17)

[‡]Fr. von Hugel, *The Mystical Element of Religion*, London, 1923, p. 61.

War or Peace?

HE appointment of John Foster Dulles as one of two Republican advisers to the President, in the hope that the Administration may be able to reinstate its bipartisan foreign policy, lends special weight to his new book, *War or Peace* (Macmillan, paper edition, \$1.00). Mr. Dulles' opening paragraph is brief, realistic, and chilling:

"War is probable—unless by positive and well-directed efforts we fend it off."

But his second paragraph is more encouraging:

"War is not inevitable, and I do not think that it is imminent. Something can be done about it. If I did not think so, I would not be writing this book."

The four provisos on which hope of averting war may be based, according to Mr. Dulles, are these:

"Provided our people see the danger clearly, as it is, so that we are not decoyed into false moves;

"Provided we understand the many present policies that are good, so that we get behind them unitedly and resolutely;

"Provided we see the inadequacy of present policies, so that we round them out to a global whole;

"Provided we develop the spiritual power without which no policy can be more than a makeshift."

These are difficult conditions for a nation, indeed for Western civilization, to meet, especially in a time of uncertainty and growing fear. Mr. Dulles himself warns that if history is any guide, war will come out of the present situation. It has always done so in the past. "Future generations will look back with amazement if war is averted. It will be an achievement without precedent. Yet that is our task."

How much time do we have to accomplish this colossal task? Mr. Dulles does not say, though he warns that the time is short. Other competent observers, taking various factors into consideration, set 1952 as the year in which World War III will break out. Unless . . .

Unless what?

Unless we "mobilize the potentialities, particularly the moral and spiritual potentialities, which we usually reserve for war." So says Mr. Dulles. And so say a good many other observers—not only clergymen, like the Archbishops of Canterbury and York; not only statesmen, like Henri Spaak and Trygve Lie and Winston Churchill; but military men, newspaper men, and hard-headed business and labor leaders.

BUT while there is a good deal of talk, there is little real action toward such moral and spiritual mobilization. Joseph Alsop, reporting from Vienna

the signs that the Soviet Union is preparing for total war, says:

"No one in his senses can suppose that the Kremlin can be conducting a war production effort going beyond Hitler's and, at the same time cherishing perfectly peaceful intentions. The worst of it is, we have not so very much time left, to face and act upon these hard facts which our leaders, in the Baldwin-like way, are trying to bamboozle us about."

Intelligence Digest, an "inside-dope" review of world affairs edited by Kenneth de Courcy, who rightly forecast the Russian atomic bomb explosions (and who says that the Russians now have the hydrogen bomb and other super-weapons), constantly stresses as a keystone in the policy that should be followed by the Atlantic Powers the revival of belief in a positive creed, and the spiritual undergirding of plans in the military, political, and economic areas. It is because of growing realization of the gravity of the world situation, says this periodical, that "an increasing number insist that, whatever physical precautions are taken, the transcendent need is for a world-wide change of heart." In this crisis, it poses the question "Has the Christian Church anything of real importance to say, beyond a hope that people will become religious?"

Historically, adds *Intelligence Digest*, the Christian Church has from the first expected four things,

1. Persecution.

2. A phase of world-wide evangelism.

3. An eventual development in human affairs "which (in the words of its Founder), unless the days were shortened, would permit no flesh to live." (St. Matthew 24:22.)

4. "The sovereign intervention of God at the crucial hour, and a supreme renaissance instead of final catastrophe."

The editor adds:

"For long centuries (2), (3), and (4) seemed beyond sight. Later, (3) and (4) seemed almost absurd, and, indeed, so much so that Christians themselves almost feared to remind people of them. (1) and (2) have long since been fulfilled; (3) and (4) are now thrust upon the attention of the entire human family by events and opinions utterly unconnected with and often hostile to the Churches. It is therefore hard to escape the remarkable coincidence between Christian anticipation and the contemporary crises."

Is this only "coincidence"? Or are the apocalyptic prophecies hastening toward fulfilment? In logic, says the *Intelligence Digest*,

"the Christian Church has a claim to grave attention at this crisis which she has for twenty centuries foreseen. At any rate, it becomes ever clearer that, even if the Atlantic Powers succeeded in holding Russia for ten years, no final solution

could be found without a sweeping change of heart throughout the entire human family. Short of that, even if Russia were bid, there would forever persist the threat of an annihilating war. Thus, no responsible person can any longer ignore or evade the vital issue of religion. It is an essential part of the world situation. It cannot be left out."

CRUX est medicina mundi — so the Church has ever taught. In Christianity alone is to be found the cure for the world's ills. But what are we doing about it?

Within our churches, we are doing a good deal about it, though far from enough. Thousands of devoted and consecrated priests are doing their utmost to build a solid core of practical Christians; though unhappily too few of them are employing more than small part of the powerful arsenal of the Church's spiritual weapons in doing so.

But the time has come to take religion out of the four walls of churches, and to carry it into the market-places, into the halls of Congress and of the United Nations, and to the darkest nooks and crannies of our civilization. The man who goes to church every Sunday but never opens his mouth about spiritual matters on weekdays is an anachronism. He is attempting the impossible task of saving himself without bringing others to salvation.

We do not know whether World War III can be avoided. We do not know whether, as no less a scientist than Albert Einstein has warned, war on a hydrogen-atomic scale could or would cause all life on this planet to be extinguished.

We do know that God reigns, and that ultimately His Kingdom will come.

But we also know that God expects us to do our part in bringing in the Kingdom; and that the disaster that threatens us is not His will but is of man's own making. Therefore it is up to us to do everything in our power to avert the catastrophe that men have prepared for themselves — and not least of all, the men of the nation that invented and first used the atomic bomb.

This is a time not for fear but for courage; not for despair but for determination; not for apathy but for action. Above all, it is a time when all who profess and call themselves Christians, in this land and in every land, should proclaim the good news of the risen Saviour, in whom alone peace and salvation are to be found.

News from Bishop Chang

AFTER a year's silence, we are glad to be able to publish in this issue some news from Bishop Chang of Fukien. Members of THE LIVING CHURCH FAMILY, who were greatly impressed with the vigor and saintliness of this courageous Chinese bishop on his visit here in the winter of 1948-49, have contributed more than \$6000 for his work. This has been deposited to the credit of the Bishop of Fukien in a special account upon which he can draw from time

to time to meet the more urgent needs of his diocesan work.

Bishop Chang's diocese is of course now entirely in the hands of Chinese Communists. It is good to know that the work of the Church is going forward, with new churches being built, men being ordained to the priesthood, and baptisms and confirmations apparently increasing, despite dire financial circumstances and other grave difficulties.

We assure Bishop Chang that his American friends remember him frequently in their prayers, and that we are proud of the way in which he, and so many other bishops, priests, and lay workers in the Chinese Church are holding high the banner of Christ the King in that vast country which is so upset with political turmoil, within which are the seeds of a future that no man can foresee, the nature of which none can predict.

Moving Day

EFFECTIVE immediately, the office of THE LIVING CHURCH has a new address — 407 East Michigan Street, Milwaukee 2, Wisconsin. The Milwaukee office of the Morehouse-Gorham Company, by the time that this issue is in the hands of its readers, will be in the process of moving from its old address at 744 North Fourth Street, and on May 1st we expect to open for business in our new and larger quarters in the Montgomery Building. The telephone number remains unchanged — DAly 8-5420.

As a matter of fact, our new address is an old one. The building to which we are moving housed the printing department of the Morehouse-Gorham Company [then known as the Young Churchman Company] from 1905 to 1918, according to a historical sketch of the company by George Stetter, retired superintendent. From 1918 to 1936, the printing of THE LIVING CHURCH and other Morehouse publications was done at 1801 West Fond du Lac Avenue in Milwaukee. And from 1936 to the present, THE LIVING CHURCH has been printed by the Fowle Printing Company in the Montgomery building — the very building to which we are moving this week.

Our new quarters, to which visitors are cordially invited, are larger, more convenient to the printer and the post office, and newly decorated. They will house, besides THE LIVING CHURCH, the legal home office of the Morehouse-Gorham Company at which the preferred stock transactions are handled; the advertising office of THE LIVING CHURCH ANNUAL; the Living Church Relief Fund; and the Church Literature Foundation.

Orders for books, Church supplies, Church school materials, and any other items of the Morehouse-Gorham Company's merchandise except THE LIVING CHURCH (or reprints therefrom) should be sent to either the New York or the Chicago office. Wholesale orders from bookstores and supply houses should

be addressed only to the office in New York city.

All three offices, of course, are in constant communication with each other and take orders and remittances on each other's behalf. If you don't know which one to address something to, take your choice, and only a day or two will be lost in forwarding.

All news items and releases, articles, poems, pictures, and letters for publication in *THE LIVING CHURCH* should be sent to the Milwaukee office. In some cases, these are forwarded from Milwaukee to the editor, Mr. Clifford P. Morehouse, with a recommendation, or a request for advice; but if they are sent direct to him, some delay ensues in transmitting back and forth, as it is his custom to ask the Milwaukee office to deal with such material in the first instance.

Remote Control

The "remote control" editing of *THE LIVING CHURCH* is, we know, a subject that arouses some curiosity among our readers. It was initiated primarily to make it possible for Mr. Morehouse to undertake additional duties in the New York office, of which one of the most important is the planning and acceptance of book manuscripts. (All such manuscripts should be sent directly to New York.) His duties on *THE LIVING CHURCH* consist of (1) establishing the broad lines of editorial policy; (2) writing most of the editorials and directly overseeing all of them; (3) taking part in advance planning for such major efforts as our Lambeth and Amsterdam coverage, the General Convention, the Church's Program number, and other great events; and (4) keeping in touch with the movements of Episcopal Church life, public affairs, and ecumenical relations, which to a large extent are centered in New York City.

Peter Day, the executive editor, is in charge of the Milwaukee office. There he serves as Mr. Morehouse's deputy, accepting articles and letters for publication, and coördinating the work of the various departments — editorial, circulation, advertising, and administrative. A steady stream of letters, memos, long distance calls, manuscripts, and proofs flows between Milwaukee and New York — not to mention occasional trips by plane or train, so that it is seldom that sixty days go by without a meeting. This sounds expensive, but actually we have repeatedly investigated the question of moving and found that to move the magazine east would cost many thousands of dollars more than the present arrangement.

The work of supervising the actual production of the magazine is under the jurisdiction of the Rev. Francis C. Lightbourn, managing editor. Ably assisted by Miss Alice Welke, editorial secretary, he is responsible for news coverage of all important Church events, for appointing diocesan news correspondents, for the selection of pictures, the planning of makeup, etc. He gives a preliminary screening to

PATTERN

AS Jesus, knowing that He came Surely from God and that He went Back to the fullness of the Same, Was in His manhood well content To serve unserved — so we in Him, Secured beyond the sharp demands Of restless pride, discern the dim Dream clarified. The answer stands Living before us where the Way Imprints across the carnal mesh Of our confused and common day The silver of the Word made flesh.

ROSAMUND BARTON TARPLEY.

the vast quantity of articles and poems submitted, and passes them on to the executive editor for acceptance or rejection. The managing editorship is a position of unique responsibility. Other members of the staff editorial or business, contribute to the problem of producing a prompt, accurate, and complete record of the news, the work, and the thought of the Church but the man who must solve the problem, week in and week out, is the managing editor. The steadily growing circulation of the magazine and the many words of praise we receive from readers all over the world are a sufficient measure of the effectiveness of his work.

All members of the staff are happy to give attention to communications from readers; but frequently in a well-organized team, the best way to give such attention is to pass the communication on to the person best fitted to deal with it. Accordingly, letters sent to one office are commonly answered from the other. Then a reply is sent to the office answering, and the next reply comes from the other office! In such cases, it should be understood that copies of the correspondence have been exchanged between offices, and each one knows what the other is doing.

In general, anything submitted for publication in *THE LIVING CHURCH* or related to what has already been published, should be sent to the Milwaukee office (at its new address, 407 East Michigan Street, Milwaukee 2, Wis.); communications of a news character, which will lose timeliness by being delayed in transit, should be invariably sent to the Milwaukee office; and communications having to do with the shaping of editorial policy on Church and public affairs should be sent to the New York office. Where there is a news matter with editorial implications, it would be well to send copies to both offices — to New York for editorial background and to Milwaukee for prompt publication. And just one more word — please don't mark a communication "personal" unless it really is private. A delay of anything from a few hours to several weeks may result if the individual addressed is absent on business or on vacation.



CHAPEL MADE FROM CARRIAGE HOUSE: Frame second story was unsafe, and therefore removed.

Hoosac School: A VENTURE OF FAITH

By Henry W. Bulkley

WHEN the Rev. Meredith B. Wood went to Hoosac as Rector-Headmaster in the Fall of 1941, was impressed by three things: first, school's enviable 50-year record as a church school devoted to giving boys a solid grounding in the Faith as well as preparing them for college; second, Hoosac's unique and wonderful cultural background; and third, its inadequate, deteriorated plant. The first two offered opportunity, the third presented a challenge.

That the opportunity was seized is best described in a letter from Fr. Wood to a parent of a prospective student:

"While Hoosac is grounded in the historic concept of Christian education, name-education of the *whole* boy—mind, body, and spirit—it is thoroughly up to date in its use of modern teaching methods, as well as the best of scientific knowledge concerning the growth of adolescent boys. Religious teaching is closely integrated with every part of the school's curriculum

so that a boy may understand his heritage and the great forces of the spirit which have developed the skills he is learning—language, literature, history, science, and the arts. Thus he comes to appreciate the Christian way as the guide to the betterment of his community and the world."

The cultural life of the school is just as natural, a life in which the whole school family takes a part. A noteworthy expression of it is the annual celebration of the Boar's Head and Yule Log. This is Christmas, both its reverent and gay aspects, reflected in the pageantry, mime, and music of medieval times.

The challenge which the school plant presented was formidable. Fr. Wood recognized not only its inadequacies but another serious disadvantage which the plant put in the way of his work. Parents attracted by the school's educational value and its leadership were, more often than not, deterred from enrolling their sons because of its obsolescent frame

buildings. To develop as it should, to perform the real and vital service to society and the Church of which it was capable, the school required a new plant.

THE DREAM OF MOVING

It had been a dream of the founder, Rev. Edward Dudley Tibbits, and of everyone connected with the school that it would one day occupy the Tibbits family mansion and park located on a beautiful hillside a mile or so across the valley from the old buildings. The Tibbits family had been a wealthy one which had spared nothing in the construction of its home. Little wonder that this house was considered the finest manor house in the Hoosac valley. Built of brown freestone in the Gothic tradition and lined with the finest woods, it was furnished throughout with treasures from Europe.

The dream of moving the school there persisted after Dr. Tibbits' death in 1930. It persisted through the tenure of

Fr. Wood's predecessor, the Rev. James L. Whitcomb. It came closer to realization at the time Fr. Wood took up his work, when the school acquired the mansion and adjacent utility buildings and the park comprising 800 acres from the Tibbits heirs. Ownership, however, did not mean immediate occupancy and an end to Fr. Wood's problem. The mansion and other buildings required adaptation and remodelling for the school's purposes. The war and post-war readjustments prevented even consideration of a move. But, in March, 1949, and on the strength of Fr. Wood's conviction that "the time was right," the trustees of the school voted to go ahead with the project.

Fr. Wood calls it "a venture of faith." It was all of that, for there was not a penny available for it on the date determined. But the power of faith soon made itself felt in the form of donations sufficient to start "Operation Mansion." When work began, it was realized that every dollar had to do more than its share to keep costs down and to do the job properly. Fr. Wood and the superintendent in charge of the work soon formed an effective team to make use of everything they found on the property.

To faith, they added enterprise and ingenuity. Selective cutting in woodland gave them logs to swap for mill-work, nails, paint. The saw-mill, which cut such green lumber as could be used, was paid in logs. Lumber salvaged from the carriage house (now converted into a chapel) has been used in the infirmary. White wood taken out of the mansion in the course of alterations is now trim for the chapel. The chapel floor is the former box-stall partitions in the stables, now taking shape as the school house. Want of a bulldozer (rental \$50 per

day) was a problem until it was discovered that a 12-ton machine had broken down on nearby Grafton Mountain. Fr. Wood and the superintendent, Mr. Hansen, looked up the owner and made a deal. For \$20 they hauled the bulldozer to the school. For several hundred more, they repaired it. For this, they have its use as long as they need it.

"OPERATION MANSION"

Not long after work began in June, Bishop Barry of Albany visited the school. He was impressed by all that he saw, particularly by a group of Hoosac boys who elected to work on the new school during their summer vacations. From his visit came opportunities for Mr. Hansen and Fr. Wood. These involved the tearing down of mission churches no longer useful. The first was a frame church at Ballston Spa. This was torn down in five days for expenses, all salvageable material, and a small amount of cash. The pews and altar and bell are now in the new school chapel, and salvaged millwork can be found in various other buildings.

The second was a stone church in Otego. This presented several problems, among them a 1400 lb. bell in a five-story steeple. Again, the deal was expenses and salvageable materials plus what cash could be realized from the

sale of the property. The 1400 lb. bell is now installed as the main school bell at the new school. Salvageable material has also been put to use and cash is in hand from sale of the property. The sale came about as the result of what might have been a serious accident. One of the workmen fell from the steeple and was rushed to the local hospital for treatment of minor injuries. On the way back from the hospital, Mr. Hansen asked the doctor he had called if he knew of any one who wanted to buy the church property. "Sure," said the doctor, "I'll buy it."

"Operation Mansion" is well on the way to completion and will be ready for some fifty boys at the opening of the school year 1950-51. It is the first step in the planned development and enlargement of Hoosac to a school of 125 boys. New construction will, of course, be required — dormitories, dining hall, other facilities — but experience to date has proved that Hoosac's vigorous and timely concept of education is appreciated as a vitally needed force in today's society and as an ever fresh source of strength for the Church. The success of "Operation Mansion" is an indication, also, of the vitality and high purpose of Hoosac School in training boys for effective lives as citizens and churchmen.



NATURAL BEAUTY: The artificial lake, Hoosac School.

Faculty Churchmen

(Continued from page 11)

education without God. The ultimate is in St. Augustine's antithesis *amor u. vs. amor Dei.*

THE CHRISTIAN PROFESSOR

A penetrating talk on The Christian Professor was given by the Rev. Robert N. Rodenmayer, chaplain to Episcopal students at Smith. He sketched first the general pattern of the faculty with its emphasis on scientism in thinking, activism in expression, and individualism in conduct; then, the current philosophy of education in colleges, the "atomism" of curriculum because of over-specialization, and resultant attempts to integrate without any integer, especially on lines of vocational emphasis; finally, the cultural pattern of the students with its emphasis on secularism and success, its identification of religion with sentimentalism, respectability, and security.

Students, Fr. Rodenmayer said, tend to transfer to the faculty the authority they have previously recognized in the hierarchy; therefore in the Church's ministry to students, the most important group is the faculty.

Fr. Rodenmayer listed the commonest questions of students, and in response to general demand gave some of his own answers. The questions dealt with the grounds for believing in God's justice, with immortality, purpose, evil; there were questions of the Church's teaching of sexual morality (and the Church's sins by refusing to teach); why the Church does not act like the Body of Christ; what is personal relationship to God. At bottom, Fr. Rodenmayer said, the questions concerned loneliness and fear; the answer to loneliness is the community, the Church; the answer to fear is personal relationship with Christ. Private discussion was expressed much more in philosophical terms than the discussion at meetings; much of it was concerned with individual interest in theology, with the problems of responsibility to society (social justice, war, peace, the hydrogen bomb) and with exchange of experiences in dealing with students. Those who have attended either or both

the conferences have discovered among their colleagues a compelling interest in making historic and living Christianity valid in their professional as well as in their personal lives. In a secularized education there will be too many students who can repeat Fr. Walsh's remark quoted at the beginning of this report; but it is to be hoped that there will be others, whose uncertainties about that which is good may be met by faculty members, not themselves very far along, but secure in the trust that in the Church can be found the Way, the Truth and the Life.

Our Feelings

There has been much illness abroad recently. People have been seriously ill. They have faced the very possible eventuality of death, and they worried because they believed they should FEEL solemn and religious, and they DIDN'T. That concerned them, because they had done little toward preparing for death when in normal health, and in sickness they didn't FEEL at all religious or want to do anything about it. Naturally, for they were SICK, and sick people aren't normal. So, it is risky to wait until you FEEL religious before preparing for death.

Some say they go to Mass frequently, but get no thrill out of it. Well, what of it? God wants us to have some thrills once in a while, and if you live reasonably close to Him, you'll get all you

need, BUT He doesn't guarantee them, for they aren't at all necessary. All Jesus asks is that you love Him enough to come and meet Him, whether you FEEL like it or not. His greatest act of love for us was hanging on a cross for six grisly hours. Do you imagine He got any thrills out of THAT? And yet, through it all, He had religion enough to say the memorable Seven Last Words. Could you? Must you wait, and keep HIM waiting, until your nervous system has you all "hopped" up in a false exhilaration? Get this straight. If you persist in meeting and talking with Our Lord ONLY when you FEEL like it, then actually there may come a day when you may hear His voice say sternly, "I know you not!"

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BOOKS

The Rev. CARROLL E. SIMCOX, PH.D., Editor

The Story Behind the Hymns

WE do not ordinarily think of the hymnal we use in church as a human document. We are seldom conscious of the composers and authors of the hymns as we sing them. Of course we ought not to be — as we sing them. But for everything there is a time and a season, and I would advise any Churchman to find a time to sit down with A. E. Bailey's *The Gospel in Hymns* (Scribner, \$6) and read the human story behind the great hymns of our faith.

For sheer reading enjoyment this book is the best thing that has come my way in many months. I am no hymnologist myself, but Bailey does not write for professionals only. This book is so crammed and jammed with fascinating information that I can't begin to give you samples. The author's prejudices are exasperating, it must be admitted; his most obtrusive and obnoxious prejudice is against his black beast — "orthodoxy." You must roll with his punches as best you can and remind yourself that you are not reading theology but rather the human story behind our hymns. It is a pity that Bailey has let his modernism warp his judgment, as clearly he has. But his prejudices are so obvious that you will never be taken in by them.

And he goes unerringly to the human story behind the hymns. He makes my blood boil on many a page, but I don't know when I have read a book to whose author I am more grateful for a reading experience so delightful that it utterly knitted up the ravaged sleeve of care, from beginning to end. If you must budget your book money carefully, blow yourself to this one: you won't be sorry.

DAILY READINGS

An admirer of the late William Temple, Hugh C. Warner, has done a useful service in compiling an anthology of Temple's writings which is arranged for daily reading throughout the year: *Daily Readings from William Temple* (Macmillan, \$2.50). I will insult nobody's intelligence by commanding William Temple as a writer worth reading. But I do want to say that this anthology is well worth having and using, even if you have all the works of Temple on your shelves, for the reason that Mr. Warner has done so fine a job of selecting and arranging his material. You can read the particular excerpts for a given day in a minute, but they will provide food for a whole day's meditation.

Dr. Joseph Fort Newton, who recently entered into Life, was another spirit-

ual giant in the earth, and we have no splendid little anthology of his writings: *Everyday Religion* (Abingdon-Cokesbury, \$1.25). This book is made up of some of Dr. Newton's journalistic "sermons" published in the Philadelphia *Evening Bulletin*. There is the authentic glow of the true mystic in all that Dr. Newton ever wrote, but it is all very down-to-earth, practical, and "usable" religion.

The Oxford University Press has recently brought forth a monograph of great value to scholars and serious students of early Christianity: R. Walzer's *Galen on Jews and Christians* (Oxford, \$2). Few people realize that Galen, the famous physician and philosopher of the second century A.D., makes several passing references to Jews and Christians in his works. To Galen, the Christians — of whom he may have had no knowledge at first-hand — were people who relied much upon faith and miracles rather than upon reason in their living, but their high morality and their courage under persecution elicited his warm praise. Walzer's historical and critical analysis of these early testimonies to Christianity by a great and high-minded pagan is interesting and enlightening.

MYSTERY OF THE ATONEMENT

The Atonement is a great mystery concerning which the most eloquent Christian finds it impossible to speak or write at all adequately. Yet the theme cannot be neglected. Fr. R. F. Palmer, S.S.C.J., has written a little book, *At One* (S.P.C.K. 2s 9d), that will instruct and inspire any Christian reader. With what vigor Fr. Palmer can write! Listen to this description of the Cleansing of the Temple:

Jesus went right on into the Temple and had a glorious spring-cleaning. Over went the counters of the money-changers, the coins rolled about the pavement. Out went the sheep, cattle, and doves. Listen to the bleating, the bellowing, and the fluttering. He had a final good whack at the sins of greed, graft and oppression, and irreverence, in a physical way, and then was ready to fight the inward spirit that prompted them.

This little exposition of a profound and difficult subject is winsome, strong and clear.

Some American Churchmen have slipped into the serious error of supposing that there is no spiritual depth in modern Protestantism. Of course there are almost as many varieties of Protes-

ism as there are Protestants; but I would agree that Daniel A. Poling presents American Protestantism at its best. Dr. Poling has written his testimony to what prayer has meant in his life in *Faith Is Power — for You* (Greenleaf, 201 E. 57th St., New York 20). This is the confession of a great Christian soul. Dan Poling is solidly orthodox in his theology proper; but he believes that freedom and spontaneity of spirit which is the treasure of true Protestantism. Very evidently, prayer is as natural as breathing to him. His "conversion" makes healthy and helpful spiritual reading for anybody.

Fr. Leo Trese is, outwardly and visibly, just an ordinary Roman Catholic curate of a rural charge in Michigan. Inwardly and spiritually, too, there is a good deal of plain "ordinariness" in him, better and for worse, as he frankly confesses in *Vessel of Clay* (Sheed & Ward, \$2). In this very fact lies the charm and appeal of his little book. What he does is to record his stream-of-consciousness in the course of a normal working day. There is some humor, more sanctified self-knowledge, and even more humility in this thoroughly modern-American man of God. Roman and non-Roman alike should draw pleasure and inspiration from his book, and not a little real instruction in the science of the soul. Think of the exact opposite of "fluffy" and you have the right adjective — the perfect descriptive term for

the style and tone of this extraordinary minor opus.

HOLY UNCTION

Finally for this week I would mention a book which is too little known in this country and of which a second edition is now available. It deals masterfully with the subject indicated by the title: *Christian Healing*, by Evelyn Frost (Mowbrays, 15/-). I am not sure that I would recommend this book for just everybody. But certainly the parish clergy ought to have it as their reference work for all they teach — and do — in the matter of Holy Unction. Here you will find the solid theological basis for Christian healing. I don't know when I have read a book on any of the sacraments so well documented as this with the testimony of the great early Fathers.

Dr. Frost's approach is historical rather than psycho-somatic, but he makes it clear that the very nature of Christ's healing ministry through the ages has been and is what we mean (if we mean what I think we mean) by our new-fangled term psycho-somatic. One warning, rather two: first, this study is theoretical and theological, and is concerned with the *why* and the *what* of Christian healing rather than with specific techniques; and second, it is a serious study that requires — and deserves — concentration. I am inexplicably grateful to the friendly reader who called this grand book to my attention.

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PORTIA MARTIN.

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"HE'S TOO HIGH FOR ME"

Editorial

Reprinted from The Living Church
of March 19, 1950.

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THE LIVING CHURCH
744 N. 4th St., Milwaukee 3, Wis.



DIOCESAN

CONNECTICUT

200th Anniversary

Secretary of State Acheson spoke on April 17th at a dinner meeting marking the 200th Anniversary of the Church of the Holy Trinity, Middletown, Conn., in which he once served as a choir boy during the rectorship of his father the late Bishop Acheson of Connecticut. More than 600 attended the dinner, which was held in the Wesleyan University Alumni Cage.

Speaking of American traditions and the American way of life Mr. Acheson affirmed that,

"the foundations of society have come to rest in America on the voluntary participation of the individual in the activity of the group, with the recognition that the structure will stand or fall with the quality of his participation."

Supreme Court Justice Raymond E. Baldwin, former governor of Connecticut and a native of Middletown, also spoke at the dinner. Professor Wilbert Snow read two sonnets which he composed for the occasion. The Rev. Dr. Clyde D. Wilson, rector of the parish, welcomed those present and introduced Dr. Edward C. Acheson, brother of the Secretary of State, and a professor at George Washington University, who acted as toastmaster.

Bishop Gray, coadjutor of Connecticut, gave the invocation and spoke briefly at the close of the evening before pronouncing the blessing, paying tribute to Mrs. Edward Campion Acheson, wife of the late Bishop, for the contribution she has made to the life and work of the Church in the diocese.

The Rev. Dr. Louis W. Pitt, rector of Grace Church, New York City, an other native of Middletown, was the guest preacher at the anniversary festival service held April 16th.

MICHIGAN

More People, More Room

An all time record was established for the diocese of Michigan when the rector of St. James' Church, the Rev. Harold E. Towne, presented two classes totaling 190 for confirmation in 1949.

The large classes illustrate the way the parish has been flourishing during the last five years. Since 1945 the number of communicants has increased from 500 to 1250, and Church school attendance has increased from 150 to 650.

More people needed more room. So the parish built a new parish house and lengthened the church by 50 feet. Crownning the simplicity of design which



CRUCIFIX: Designed by auto stylist.

distinguishes the newly decorated sanctuary, is a new crucifix. A St. James parishioner, whose profession is automobile styling, designed the crucifix. The lines of the crucifix are basically Greek. It was executed by Black, Starr, and Gorham.

NEW JERSEY

\$65,000 Drive for Evergreens

The Rev. L. I. Greene has accepted an appointment as chairman of a \$65,000 campaign for the Evergreens, home for the aged in Moorestown, N. J. (formerly in Bound Brook). Fr. Greene is rectory of St. Paul's Church, Bound Brook.

The campaign was ordered at a special convention in January. Fr. Greene has announced that the drive will be concentrated in the interval which begins immediately after Easter and concludes on Whitsunday.

SPRINGFIELD

Attendance Up 75%

The new two-story eight-room Sunday School building of Christ Episcopal Church, Springfield, Ill., was dedicated April 2d by Bishop Clough of Springfield. Key to the building was presented by Clifford M. Hathaway, parish warden, to the Rev. John H. Hauser, rector, who gave it to Sydney R. Virco, superintendent.

The dedication climaxed a two-year effort on the part of the parish planning committee to meet the needs of the Sunday School whose attendance has risen 75% since 1946.

ROCHESTER

Unjoyous Wedding

Barbara Louise Mills was married to Eric Lissfelt in St. Stephen's Church

DIOCESAN

ester, N. Y.; on April 8th. But the day was not the joyous occasion the wedding party and guests had probably anticipated.

Miss Mills and her father, Stanley F. Mills, had moved half way down the aisle toward the altar when Mr. Mills was stricken with a heart attack. Ambulance was summoned and when arrived Mr. Mills was pronounced dead.

The Rev. James A. Rockwell, rector of St. Stephen's, conducted the marriage service. Three days later he read the final service for Mr. Mills.

EDUCATIONAL

COLLEGES

Faculty Theology

Designed to "give the scholar in non-theological disciplines an introduction to the principles of theology and their application to the contemporary concerns of scholarship," an Institute in Theology for College Faculty will be held at Hamilton College, Clinton, N. Y., June 18th to 25th.

The faculty will consist of the Rev. Albert T. Mollegen, professor of Christian Ethics at Virginia Theological Seminary; the Rev. T. R. Milford, Chancellor of Lincoln Cathedral, England, head of the theological college at Lincoln and legal custodian of Magna Charta; and the Rev. Chad Walsh, professor of English at Beloit College.

Seminar leaders will be:

Prof. Virginia Corwin, Smith College; Prof. Virginia D. Harrington, Barnard College; the Rev. C. Kilmer Myers; Prof. Brooks Otis, Hobart College; Prof. Harold H. Plough, Amherst College; the Rev. Robert N. Rodenmayer, Northampton, Mass.; and Pres. Donald Tower, Rockport Teachers' College.

Three courses will be offered: I. The Significance of the Christian World View for Today (Dr. Mollegen); II. Academic Neutrality and Christian Evangelism (Chancellor Milford); III. The Christian Renaissance in Literature (Rev. Prof. Walsh).

Cost for each faculty person will be \$17.50 for room and board from Sunday night, June 18th, to Sunday breakfast June 25th. This is made possible through the generosity of a private donor and of the sponsoring institutions:

The Provincial Committees for College Work of the Province of New England, the Province of New York and New Jersey, the Province of Washington, The Division of College Work of the National Council, and the Church Society for College Work.

Husbands and wives of faculty members are welcome to attend the conference and the lectures, but it will be necessary to ask the full fee of \$35.00 for non-faculty members.

Further information may be obtained from: the Rev. John R. Wyatt, Orchard Place, Providence 6, R. I. (first province); Miss Katharine Duffield, 1047 Amsterdam Avenue, New York 25, N. Y. (second province); Miss Hazel King, 1702 Rhode Island Ave., N.W., Washington 6, D. C. (third province).

Similar conferences for faculty Church people have been held: one at Vassar, February, 1949, and one at Bard College, February 3-5, 1950.

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USED AND NEW BOOKS. Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, Eng-land.

CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes — duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

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BEAUTIFUL LINENS, imported direct from Ireland for ecclesiastical purposes — all weaves and widths, including fine Birdseye. Unusual values. Also transfer patterns, linen tape, #35 fine DMC — Plexiglass Pall Foundations at \$1.00. Mary Moore, Importer, Box 394 L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

POSITIONS OFFERED

CURATE for St. Peter's Church, Philadelphia. Experienced Priest, Prayer Book Churchman, single, 30-45 years old, willing to serve for 3 years or more. Salary \$3,000, and 5 room apartment. Growing Community work, calling, share in Services and Preaching. Position available May 15th. Write Rector, 319 Lombard Street, Philadelphia 47, Pa.

ORGANIST-CHOIRMASTER wanted for suburban Chicago parish. Salary \$2400 with usual teaching privileges. Desired that applicants be young, Churchman, and have had some experience with boy's voices. Reply Box G-424, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

ORGANIST AND CHOIRMASTER, B.M. magna cum laude plus graduate study, available to Church desiring highest possible musical standards. Churchman, experienced, highest references, age 27; has specialized in Gregorian and Anglican chant; recitalist. Reply Box A-419, The Living Church, Milwaukee 3, Wis.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

John M. S. McDonald, Priest

The Rev. John M. S. McDonald, professor of philosophy at the University of the South, died suddenly on Good Friday, in Vanderbilt Hospital, Sewanee, of paralysis. Dr. McDonald, 65, had been head of the department of philosophy at Sewanee since 1927.

Dr. McDonald received his theological training at Nashotah Seminary and was ordained to the priesthood in 1912. From 1914 to 1924 he was on the faculty of St. Stephen's College, Annandale-on-Hudson, N. Y.; for the next two years was vicar of St. Paul's Church, Vermillion, S. D., after which he came to Sewanee. His M.A. was awarded by Columbia University in 1924 and his Ph.D. in 1932. In 1920, he was married to Louise Schrar of Rock Hill, S. C.

Francis Cope Hartshorne, Priest

The Rev. Dr. Francis Cope Hartshorne, retired priest of the diocese of Pennsylvania, died at his home in Balwyn, Pa., on April 16th. He was 81 years of age. At his death Dr. Hartshorne was executive vice-president of the Church Foundation of the diocese of Pennsylvania.

Before entering Holy Orders Dr. Hartshorne practiced law and continued his interests in that field, eventually becoming known as an authority in canon law. He studied for the ministry at General Seminary and the Philadelphia Divinity School, and was graduated from the latter in 1895. The Philadelphia Divinity School in 1941 conferred upon him the honorary degree, Doctor of Canon Law.

Dr. Hartshorne was ordained deacon in 1895, and advanced to the priesthood in 1896. He served successively as assistant at St. Mark's, Frankford, Philadelphia, 1895-1897; rector of St. Paul's, Kittanning in the diocese of Pittsburgh, 1897-1909; rector of St. Peter's, Phoenixville, Pa., 1909, until he retired in 1927.

He is survived by his widow, Marguerite Haughton Hartshorne, one daughter, and four sons.

Annie Funsten Jett

On April 12th Annie Funsten Jett, wife of Bishop Jett, retired, of Southwestern Virginia, died at their home in Roanoke, Va., after an illness of several weeks.

Surviving, besides Bishop Jett, are two daughters, four grandsons, and two great grandchildren.

The funeral service was at St. John's Church, Roanoke, on the 14th.

CHANGES

Appointments Accepted

The Rev. Darwin Bowers, formerly vicar Holy Trinity Church, Platteville, Wis., and Michael's, Shullsburg, is now rector of Holy Trinity Church, Belvidere, Ill.

The Rev. Charles D. Braudwood, rector of Grace, Lapeer, Mich., and missionary in charge of St. John's Church, Otter Lake, has added John's Church, Dryden, to his care. The chm at Dryden was formerly served through St. Paul Church, Romeo.

The Rev. George A. Burns, formerly rector of the Church of the Good Shepherd, Pittsburgh, now priest in charge of the Church of the H. Trinity, Logan, W. Va.

The Rev. Lawrence Carter, assistant at Christ Church, Fitchburg, Mass., will leave on July 1st become assistant at St. John's Church, Willian town, Mass.

The Rev. Warren I. Densmore, chaplain of Peter's School, Peekskill, N. Y., and vicar of Church of the Divine Love, Montrose, N. Y., will become curate of St. Andrew's Parish and vicar St. Mary's Parochial Mission, Tampa, Fla., June 10th. Address: 240 Plant Ave., Tampa Fla.

The Rev. Albert J. duBois, formerly rector

CLASSIFIED

POSITIONS WANTED

COMPANION POSITION in or near Grand Rapids, Michigan or Philadelphia desired personable, intelligent, middle-aged woman; typewriter's license. References. Reply Box C-417, Living Church, Milwaukee 3, Wis.

EXPERIENCED CHURCHWOMAN desires position as housemother in Church School. References. Not available before September. Reply Box R-422, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER desires change Churchman. Experienced. Boy-girl-adult choir. Excellent references. Reply Box W-420, The Living Church, Milwaukee 3, Wis.

YOUNG PRIEST available for August in New York area preferred. Reply Box H-422, The Living Church, Milwaukee 3, Wis.

PRIEST, Englishman, 47, unmarried, P.B. Catholic, many years in India, 2 years in United States, seeks Chaplaincy in a School or Institution or a town parish. Reply John Day, Morenci, Ari

MALE ORGANIST-CHOIRMASTER, married, experienced with boy and mixed choirs, desire position with teaching opportunities in midwestern or western town, population 20,000 to 50,000. Reply Box H-418, The Living Church, Milwaukee 3, Wis.

YOUNG PRIEST, moderate churchman, single, desires position as instructor in philosophy and/or religion in college or university with opportunity for graduate study. College and seminary graduate. Would consider parish and/or college chaplaincy. Reply Box T-410, The Living Church, Milwaukee 3, Wis.

SUMMER CAMPS

ST. ANNE'S CAMP—Girls 5-15, Spofford, New Hampshire. Apply to Sister of St. Anne, Kington, N. Y.

ST. MARY'S CAMP, Racine, Wisconsin, girls 6-13, July and August, \$14.00 a week. Sisters of St. Mary, 5741 North Kenmore, Chicago Illinois.

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THE LIVING CHURCH

CHANGES

Church of the Ascension and St. Agnes', Washington, is now executive director of the American Church Union. Address: Suite 1303, Madison Ave., New York 17.

Rev. James L. Duncan, rector of All Saints' Church, Winter Park, Fla., and chairman of the canon department of promotion, will become rector of St. Peter's Church, St. Petersburg, Fla., July 1st. Address: 140 Fourth St., N., St. Petersburg 4.

Rev. James Murchison Duncan, rector of the Church of the Atonement, Chicago, will be rector of the Church of the Ascension and Agnes', Washington, on May 15th.

Rev. George F. Dutton, formerly rector of Trinity Church, Fredonia, N.Y., is now rector of Luke's Church, Fall River, Mass. Address: 263 South Rd.

Rev. Edward G. Harris, formerly rector of Stark's Church, Southboro, Mass., is now chaplain of the University of Pennsylvania. Address: Locust St., Philadelphia 4.

The Rev. Charles D. Newkirk, formerly curate at St. Paul's Church, Syracuse, N.Y., will become curate at St. Paul's Church, Flint, Mich., on May 1st.

Changes of Address

The Rev. Albert C. Baker, who recently became rector of Trinity Church, Bessemer, Ala., should be addressed at 2014 Berkley Ave.

The Rev. Harold G. Kappes, priest in charge of Holy Trinity Mission, South Bend, Ind., formerly addressed at 1116 W. Colfax Ave., should now be addressed at Box 3506, South Bend, Ind.

The Rev. Alexander N. Keedwell, retired priest of the diocese of Pennsylvania, will go abroad on May 12th and should be addressed after that date c/o Brown, Shipley & Company, 128 Pall Mall, London, S.W., England.

The Rev. Floyd S. Leach, retired priest of the diocese of Connecticut, formerly addressed at 82 Highland Ave., South Norwalk, should now be

addressed at 82 Highland Ave., Rowayton, Conn., as the result of a postoffice change of delivery.

Depositions

The Rev. Robert Henry Moore was deposed on April 6th by Bishop Barry of Albany for causes which do not affect his moral character. He is not to be confused with the Rev. Robert H. Moore of the diocese of Erie, formerly of the diocese of Dallas, who is serving Holy Cross Church, North East, Pa. They are different persons.

Living Church Annual Corrections

Margaret Brown, adviser in Christian education of the diocese of Los Angeles, should be listed on page 132 at 1127 Wilshire Blvd., Room 408, Los Angeles 17, rather than at the address given.

Miss Helen Miller and Mrs. Harry G. Nichols of the Episcopal City Mission Society, diocese of Los Angeles, should be listed on page 134 at 1127 Wilshire Blvd., Room 410, Los Angeles 17, rather than at the address given.

CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

SAN FRANCISCO, CALIF.

ENT OF CHRIST THE KING

Weston H. Gillett, r.; 261 Fell St. nr. Gough Francis Kane McNaul, Jr. Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev; 4:30 & 7:30 & by appt; 1st Fri HH 8

FRANCIS' San Fernando Way Edward M. Pennell, Jr. 8, 9:30 & 11, HC Wed 7:15, HD & Thurs 9:15

DENVER, COLO.

ANDREW'S 2015 Glenarm Place Gordon L. Graser, v. Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30 Mon 10, Thurs 7; HH & C Sat 5-6. Close to downtown Hotels.

WASHINGTON, D. C.

ENSION AND ST. AGNES Rev. A. J. duBois, r.; E. Jacobs, 2125 Massachusetts Ave., N.W. Masses 7:30, 9:30, 11 with Ser, MP 10:30, EP, & B 8; Daily Masses: 7; Fri & EP & B; C Sat & 7:30-8:30.

JOHN'S Rev. C. Leslie Glenn Fayette Square 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Fri 7:30; HD 7:30 & 12

PAUL'S 2430 K. St., N.W. Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 7 and by appt

MIAMI, (COCONUT GROVE), FLA. STEPHEN'S 3439 Main Hwy. William O. Hanner, r.; Rev. Paul L. Lattimore 8 HC, 9:15 & 11 Cho Service & Ser; Weekdays: Daily 7:30 ex Mon at 10 & Fri at 9 at 5-6 & 7-8 & by appt

CHICAGO, ILL. ONEMENT 5749 Kenmore Avenue James Murchison Duncan, r.; Robert Leonard Miller 8, 9:15, 11 HC; Daily 7 HC

BARTHOLOMEW'S Rev. John M. Young, Jr., r. 20 Stewart Avenue 7:30, 9, 11 HC; Others posted

DECATUR, ILL. JOHN'S Church & Eldorado Sts. E. M. Ringland, Rev. W. L. Johnson 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily 5 MP, 7:30 HC, 5 EP

EVANSTON, ILL. LUKE'S Hinman & Lee Streets Eu 7:30, 9, 11; Weekdays Eu 7 & 10, also Fri (quasi) 7:30, MP 9:45; 1st Fri HH & B 8:15; Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD. MICHAEL AND ALL ANGELS 20th and St. Paul D. F. Fenn, D.D., r.; Rev. D. C. Patrick, c 7:30, 9:30, 11 & daily

Key—Light face type denotes AM, black face, PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D. 10331 Dexter Blvd. Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd. Rev. W. W. S. Hohenchild, r. Sun 8:9:30, 11; Tues HC 7; Wed HC 10:30

RIDGEWOOD, (NEWARK), N. J.

CHRIST CHURCH Rev. Alfred J. Miller Sun 8, 11; Fri & HD, 7:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square Very Rev. Edward R. Welles, M.A., dean; Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate Rev. John W. Talbott Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex Thurs 9:30, C Sat 7:30

ST. JOHN'S Colonial Circle Rev. Walter P. Plumley, Rev. Harry W. Vere Visit one of America's beautiful churches. Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE Sun 8, 9, 11 HC, 10 MP 4 EP, 11 & 4 Ser; Weekdays: 7:30, 8 (also 9 HC & 10 Wed), HC; 8:30 MP 5 EP; Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St. Rev. Geo. Poull T. Sargent, D.D., r. Sun 8, 9:30 HC; 11 Morning Service & Sermon; Weekdays: HC Wed 8; Thursday & HD 10:30; The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St. Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r. 10th & Broadway Sun 9 HC, 11 Ser, 5 V; April 3-6, HC 11:45; Tues-Thurs 12:30 Prayers; GOOD FRI 11 MP & Ser,

HEAVENLY REST 5th Ave. at 90th St. Rev. Henry Darlington, D.D., r.; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one block West of Broadway Rev. W. F. Penny; Rev. C. A. Weatherby Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

NEW YORK CITY (Cont.)

INTERCESSION CHAPEL Broadway and 155th St. Rev. Joseph S. Minnis, D.D. Sun 8, 9:30 (2 Sun) 11 HC, Ch S 9:30 & 11, EP 8; Weekdays: 7 & 10 HC, 9 MP, 5:30 EP; Wed 8 Vicar's Evening

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D. 46th St. between 6th and 7th Aves. Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r. 5th Ave. and 53rd St. Sun 8, 11, 4; Daily: 8:30 HC, also Thurs 11 HC; HD 12:10; Daily, Noon-day, ex Sat at 12:10

TRANSFIGURATION Rev. Randolph Ray, D.D. Little Church Around the Corner, 1 E. 29th St. Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D. Broadway & Wall St. Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N.Y.

ST. GEORGE'S 30 N. Ferry St. Rev. Darwin Kirby, Jr., r.; Rev. David E. Richards Sun 8, 9, 11 HC Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd. Rev. Francis Campbell Gray, r. Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

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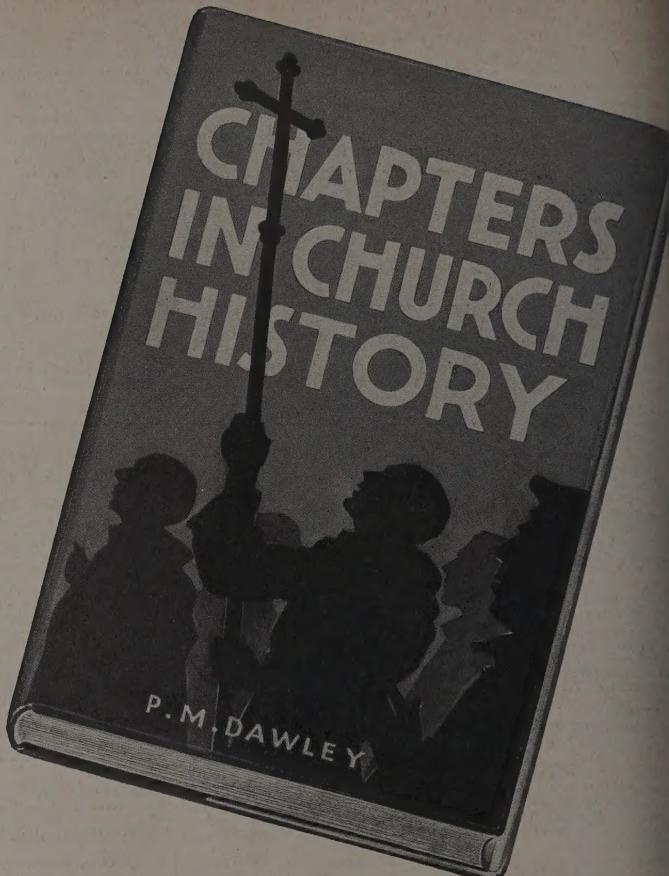
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